The CHRISTIAN CENTURY

A Journal of Religion

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Mrs. McCormick's Trick
An Editorial

Christianity and Self-Government in India
By E. Stanley Jones

Southern Prayers
By John B. Thompson

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The CHRISTIAN CENTURY

September 3, 1930

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The Office Notebook

Summer is a-goin' out. By this time next week, vacations will be a memory for most of us. We will all be deep in the effort to make the old motor hit on all its cylinders, no matter if the business situation curtails the supply of gas. There is real zest in coming back to the job under such circumstances.

To be sure, the results of the vacation season are not all reaped. Reinhold Niebuhr's trip through Russia, for example, is just closing, and The Christian Century will hardly begin to present his studies of the present situation there for another two or three weeks. Likewise, leaders of all schools of thought have been dealing with the question, raised by the events of the past summer, as to whether there is any justification for mass prayers for rain. That, too, is still to come.

The September issue of the Christian Century Pulpit is out. It marks the end of the first volume. The range of preaching presented in it seems remarkable. The issue opens with a sermon on "Life's Quest," by the minister of the Presbyterian Church of the Covenant, Detroit, Dr. Alfred Samuel Nickless. Then the editor goes all the way to Houston, Texas, to secure the second sermon from Dr. Clovis G. Chappell, "The Goodness of God."

That colorful figure in the life of New York, Dr. Christian F. Reisner, the Methodist who is building the skyscraper church with the Byrd beacon on its pinnacle, preaches on "The Christian's Resources." A better contrast with Dr. Reisner's type of preaching than the sermon that follows by Dr. J. Stuart Holden, of St. Paul's, Portman square, London, could hardly be imagined. Dr. Holden's title is arresting: "The Miracles That Did Not Happen."

Here's an editor among the preachers! Dr. James H. Snowden, of the Presbyterian Banner, treats "How Jesus Dealt with John's Doubt." Then that interesting young Unitarian minister from Memphis, John Clarence Petrie, preaches on "What Think Ye of Christ?"—the answer being decidedly *not* in the tradition that you might expect—and the former dean of the Cathedral of St. John the Divine, New York city, Dr. Howard Chandler Robbins, closes with a sermon on "Be Not Anxious."

It's a great issue of the Pulpit. It's been a great year for that periodical. It's a great paper.

Contributors to This Issue

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The CHRISTIAN CENTURY

An Undenominational Journal of Religion

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EDITORIAL

An Appeal to All Honest Wets

WHEN the chancellor of Syracuse university, Dr. Charles W. Flint, replied to a published letter of a wet judge, who charged prohibition with being responsible for the evils of bootlegging and urged the repeal of the 18th amendment, by inviting the wets to prove the sincerity of their concern for these evils by joining the drys in a concerted effort to put the bootleggers out of business, he was talking straight to the point. There may be differences of opinion as to the wisdom and practicability of the present prohibition policy. Our own faith is unshaken, but it is not universally shared. But among decent people there is no difference of opinion as to the moral and physical effects of the bootlegging industry. If the respectable wets are as indignant over these evils as they profess to be, they will join in a sincere campaign to put a stop to them and will not merely use the bootlegger as a club with which to beat the 18th amendment. Even if the prohibition laws were repealed and some other system of control substituted, something would have to be done about the illicit traffic. It did not come into existence with prohibition, and would not automatically go out with it. If something must be done about the bootlegger in any case, why not do it now? And incidentally—if he is such an enemy of society—why not stop patronizing him?

By-Products of Our Prosperity

STATISTICS officially compiled from the census of last April give the number of persons in the United States "out of work, able to work and looking for work" at that time as 2,508,151, or about two per cent of the total population. This does not measure the entire extent of unemployment. It does not include, for example, those temporarily laid off without pay but expecting to go back to their jobs when conditions pick up, or those who are unemployed because of sickness or other disability, or those who have no work and are not looking for any, or people on vacations whether with or without pay. Of the seven groups into which the unemployed were divided for enumeration by the census, only one is included in these figures, but it is of course by far the largest and most important. It is believed that the statistics of employment, when tabulated, will show that about 40 per cent of the total population are gainfully employed. On this basis it appears that every person who is paid for working has, on the average, one and one-half dependents. Probably about the same ratio holds good among the unemployed. On this assumption, it appears that considerably over 6,000,000 persons in this land of prosperity and luxury are either involuntarily out of work or are dependent upon others who are. This means that five per cent of the whole population is without income and with no definite expectations. And even this alarming figure does not include those whose economic uncertainty is further complicated by sickness and other forms of physical disability. A social phenomenon of this magnitude not only calls for sympathy but constitutes the most serious challenge to the present economic order.

China Issues Final Decree Against Religion in Mission Schools

IN our issue of July 23 indications were given of a coming stiffening of attitude by Chinese authorities against the teaching of religion in mission schools. The warnings then uttered have been borne out by the action of the ministry of education of the Chinese nationalist government in adopting a final decree forbidding the teaching of religion and holding of religious services in schools below the rank of junior college. This action was taken on July 24, but a translation of the document has just reached this country. This document takes the form of a reply from the minister of education to the petition from Christian churches asking for a repeal of previously announced restrictions. Moling Tsiang, the minister of

education, makes four principal points in upholding the government's policy. In the first place, he objects to the teaching of Christianity without teaching, at the same time, the tenets of other faiths. Second, he holds that unless children are protected from the approaches of religion in youth, they will not be free to make rational religious choices when maturity is reached. Third, he declares that if, as they say, the churches are not conducting their schools as a means of gaining church members, they will not be deeply affected by the elimination of religion from the curriculum. Fourth, he considers religion an unfit subject for inclusion in a modern scientific education, it being only "one type of abstract intangible imagination." The decision is announced as "final and not subject to further review." It forces the Christian churches to decide at once as to their policy. If they cannot teach religion and cannot hold religious exercises in their schools, shall they continue the schools? The Anglican bishop in the province of Honan is reported already to have ordered all schools of that communion closed, and has even ordered some of them torn down. This move, it is said, is to prevent the government from taking them over for public school purposes. It is well calculated to arouse intense resentment on the part of many Chinese.

Mr. Gerard Names Our Rulers

WHO rules the United States? The radical soapbox orator has long insisted that it isn't the executive, nor the legislative, nor even the judicial officers of government, but that real power lies in the hands of a relatively small group of men of great wealth. And now comes the Honorable James W. Gerard, wartime ambassador to Germany, to take his place beside the soapboxer and to spread this thesis as the unnoticed radical could never spread it. Passing by all statesmen, diplomats and politicians, Mr. Gerard has named 59 men who "rule by virtue of their ability." "They themselves are too busy to hold political office, but they determine who shall hold such office," explains the former ambassador, whose intimate connection with politics should guarantee the soundness of his knowledge. Mr. Gerard's list begins with the name of John D. Rockefeller, jr., followed in order by Andrew W. Mellon and J. P. Morgan. It intends to include the really powerful figures in American banking, steel making, mining, railways, public utilities, amusements and journalism. Most of the names are familiar to the newspaper reader, yet there will probably be many Americans who would find it difficult to identify Frederick E. Weyerhaeuser, Charles Hayden, Arthur V. Davis, P. G. Gossler, R. C. Holmes, Edward J. Berwind, Sosthenes Behn, William Loeb, or others on the list. On the day following the publication of his original list Mr. Gerard tried to revise it by adding the names of William Green and Matthew Woll, an obvious gesture toward recognition of the power of labor. But the amendment was a mistake: Mr. Green and Mr. Woll have the conditions of their work fixed as much by the original 59 as do the politicians whom Mr. Gerard originally consigned to the outer darkness. There is sound public health in the perception that the actual sources of power in a modern state are economic, and Mr. Gerard has helped the cause of realistic civic discussion by spreading his list throughout the newspapers of the nation.

Suppressed News From India

MORE light is cast on the operations of the censorship in India by the publication in the United States on August 25 of a dispatch from Charles Dailey, a correspondent of the Chicago Tribune. Mr. Dailey filed his dispatch in Bombay on July 11. It was suppressed by the cable censor, but the correspondent was not told of the suppression for more than two weeks. He then sent a copy by mail to a residential address in this country, and it was this secretly mailed dispatch which finally saw the light. Mr. Dailey's first-hand observations of the methods by which the authorities in India have dealt with nationalist demonstrations do not vary from the previously published reports by Mr. Negley Farson and Mr. Webb Miller. "I witnessed the battle from a pile of timbers until the last lathi charge drove off those still remaining," he writes. "Never have I seen such wicked clubbing by white officers, fierce lathi charges, cavalry dashes upon unarmed, unresisting people. During the entire afternoon not even a stone was thrown at the police. White capped congressmen went down, one by one, under the blows. They were picked up by the 'war council' medical corps, members wading in time and again with stretchers, carrying off the wounded. Where I stood eight ambulances at one time loaded the wounded, while at other regions of the wide plaza the clatter of ambulance gongs could be heard. Every ambulance in the city was utilized, together with the surgical staffs of at least twelve hospitals." It is easy to understand why the censor did not want a dispatch of this sort to reach the outside world. But if the facts are as these correspondents insist, they must be taken into account before any solution of the Indian problem can be attained.

Making Progress Toward Peace in India

WHILE sickening affairs of this kind are being reported, it seems also to be true that steady progress is being made toward a truce in the Indian situation. Winston Churchill's demand for a blood-and-iron policy has awakened almost no response in England; with every day that passes Mr. MacDonald and his secretary for India, Wedgewood Benn, are obtaining clearer indications that the majority of their

countrymen will support a policy of conciliation aimed at giving India her just demands. The supposed slight to Sir John Simon in leaving him, despite the report of his commission, out of the October round table has not produced a political issue of any importance. The round table is apparently to be as free as a political body can be to work out a formula which will deal frankly with India's desire for dominion status. Meanwhile, the negotiations in India between the viceroy and Mahatma Gandhi are going forward without apparent hitches. Direct communication has been reestablished between Lord Irwin and the imprisoned nationalist leader. If, as is reported from London, Gandhi's present demands are for nothing more than an amnesty for political prisoners and the formal acceptance by the British government of dominion status as its intended goal for India, it is hard to see how the negotiations can break down. The labor party—whose leaders, including Ramsay MacDonald, are on record in favor of a policy even more far-reaching than that now asked by Gandhi—would scarcely dare to reject such a proposal. And while tories, and some liberals, may dislike to see the British government formally commit itself in such a manner, the tide of history is running so strongly in that direction that it would probably be impossible to induce the British public to repudiate such a decision.

Growing an International Holiday

THE return of August 27 was marked in many cities by commemoration of the signing of the pact of Paris two years ago on that date. Perhaps the celebration in Chicago was typical of those held elsewhere, or may become an example to be followed by other communities in other years. There were cabled and written messages from international leaders such as President Hoover, M. Briand, Arthur Henderson, and others who have borne a part in building an international structure of peace. The undersecretary of state, Mr. William R. Castle, came from Washington to speak on the outlawry of war. Various local organizations interested in international affairs supported a civic luncheon in which attention was focussed on the significance of the anniversary. The celebration of the signing of the peace pact this year carried overtones and undertones which militated against cheap optimism. The failure of the naval conference, because of its rejection of the pact as its fundamental premise, to secure any greater degree of disarmament than was secured has shown the extent to which the governments have still to accept the pact as more than a mere form. And the rumble of threats and counterthreats now to be heard in European politics shows how far that continent still is from rejecting the philosophy of the war-mind. But these very considerations give added value to the celebration of the day on which the pact came into being, for in such ways will the popular support be built which will eventually force the governments to make the pact the actual rule as well as the proclaimed basis of their conduct.

Voluntary Parenthood

FAMILY life finds it hard enough to survive in this time even if it is not loaded with unnecessary handicaps. For the sake of the preservation of the family as an institution, as well as for the sake of the individuals involved, it is necessary that the matter of birth control be faced with a degree of frankness and intelligence which the moral leaders of the country have been slow in according to it.

The ice has recently been broken by the declaration of the Lambeth conference, the substance of which was that the practice cannot be sweepingly condemned on a priori grounds but must be judged according to the facts and the motives in particular cases. A Christian ethic cannot approve it as a selfish escape from legitimate responsibilities or as an adequate adjustment to bad economic conditions which ought to be remedied. As Dean Inge interprets the Lambeth utterance: "Now it is admitted for the first time that the morality of an act depends on the motive, and men and women must judge for themselves whether the motive for wishing to limit their families is of purely Christian standards or not. This decision will bring comfort to many troubled consciences."

The Modern Churchmen's conference in England followed this with a still more specific discussion of the question. Dr. Douglas White, physician and member of the archbishop's commission on sex relations, stressed the undesirability of having "unwanted children" brought into the world, whose arrival is a calamity both to themselves and to their parents. Responsible parenthood must consider the "spacing of children" and the economic condition of the family.

The limitation of offspring naturally could not be practiced in a pre-scientific age when neither the reasons for nor the methods of control had received any serious consideration. There was no economic motive for it in the pioneer period when children were an asset rather than a liability; when any child ten years of age was worth his keep for the chores he could do around the house and barn, and a boy of fifteen was as good as an extra "hand" on the farm. Large families could not fail to meet with general approval when population was so sparse and the call of the frontier for occupants so urgent that multiplication seemed a social duty, or when the need of soldiers for the king's wars made it seem a patriotic duty.

The church, as usual, provided a religious sanction for a procedure which had been found to have a social value through a long period, and sanctified it as an "ideal." To have a large family was to be blessed of the Lord; not to have one was to be unfortunate and to be under suspicion of his disfavor; deliberately to avoid having one was sin. It is greatly to the credit

of religion that it so habitually gives its sanction to practices which have proved themselves to be socially valuable; but it acts slowly in raising a useful custom to the rank of a divinely ordained duty, and still more slowly in reversing its decision when the custom in question loses its utility under changed conditions or even becomes detrimental to the general welfare.

But while it was throwing the halo of sanctity about the large family, the church developed simultaneously—and paradoxically—an ascetic view of life which looked askance upon sex relations as an evil to be justified only on the ground of necessity for the perpetuation of the race and upon marriage as the least of two evils. Marriage is lawful; widowhood preferable; celibacy and virginity best. Here again the judgment of the church was not independent of experience. The dangers of sex were too obvious to require argument, the sins of sex so damning that sex itself must be a kind of sin, rendered respectable by marriage but never entirely freed from the curse. Elevating marriage to the dignity of a sacrament involved no recantation of this belief and no correction of the low estimate of the sex-life as a degrading element in human nature. On the contrary, it was just because it was at best so perilously close to the margin of the disreputable, and because the flesh (in this specific sense) so persistently warred against the spirit, that nothing short of a sacrament could give it any color of respectability. And besides, setting the sacramental seal upon this dubious indulgence put it where the church could the better keep guard over it. The demon must be chained, and the church would hold the key. If the demon had not been so dangerous, it would not have mattered so much who held the key; and if it had not been dangerous, it would not have needed to be chained.

There was, as has been suggested, plenty of justification for viewing sex as dangerous; but there was none for considering it a demon. Yet so long as it was so considered, the church had an ever-ready remedy for every ill in which sex was involved: abstinence. Do women think too much of pleasing their husbands and too little of pleasing the Lord? Then let the widows not re-marry. Is there a chance that the priesthood may be entangled in a conflict between ecclesiastical and domestic interests? The answer is celibacy. Is there need of an army wholly devoted to the work of the church? Celibate orders of monks and nuns will furnish it. If sex relations are a bad business but necessary for the perpetuation of the species, they are not necessary for everybody. The laity can specialize on multiplying and replenishing the earth, while the church guards them against the attendant dangers, and the clergy and the "religious" can specialize on the preservation and promotion of religion.

But what if the married laity find that their function of reproduction may easily be overdone, that large families are no longer a social necessity but in many cases a real menace to family and individual welfare? Then let them practice abstinence. It will be good for their souls, and by so doing they may approximate the meritorious estate of the celibate. Since sex relations have no excuse except maintenance of the population at a proper numerical level, manifestly that excuse is valid only when children are desired and the only Christian method of birth control is self-control and abstinence. This is the inescapable logic of the ascetic view of sex as evil, and it is the position which the Catholic church maintains with the rigidity of a dogma—although it is not one.

It is the common belief that there is a tendency toward looser sex relations in the present younger generation than heretofore. It is doubtful whether this is true if the comparison is extended over more than a brief time and a limited area, but the belief exists. There is a corresponding fear, on the part of many defenders of sound morality, to countenance the spread of birth control information on the ground that it will make sin safe. Passing over the obvious reply that the sinners, both actual and potential, mostly already know about it—or think they do—one is halted with a shock by the apparent implication that children are to be used as a threat, or as a punishment. This is a degrading use of childhood. It is a profanation of infancy to make it a punishment upon unmarried parents. It is of record that invading armies have advanced driving before them as a shield the captured women of their enemies, but there is no evidence that even the most savage tribes have ever used babies for that purpose. Must Christian civilization carry forward the standards of its morality behind a shield of babies unfortunately born, or unborn? If sex morality has no more compelling sanction than the fear of embarrassing consequences, truly the state totters. The "old morality" cannot make good its claim to superior excellence if it is insensitive to the menace and the outrage of such a view of childhood.

The opponents and the advocates of birth control rest their respective cases on two contrasted social philosophies. Those who oppose it on principle have their primary interest in an institution: either the "institution of the family," conceived of as an ideal entity created by God with the intention that it shall exist and multiply according to "natural laws," without regard to the welfare of the individuals who compose it; or the state, believed to need all the soldiers and workers it can get to strengthen it against other states; or the church, which must hold its own against other churches and against non-church groups chiefly by prolific natural increase. Those who favor it on principle, though they may not subscribe to every or any program yet announced, are interested primarily in the welfare of concrete individuals in specific situations. Between these two points of view there is perpetual war, mitigated by occasional truces and compromises. Each has its characteristic weaknesses. The former tends to an arid institutionalism which constantly sacrifices people on the altar of conformity to traditions, and habitually identifies the *mores* of a

tribe with the immutable commands of God. The latter risks becoming an individualistic opportunism which may not, in the long run, serve the interests of the largest number of individuals.

The present discussion is intended for little more than a suggestion of some of the issues that are involved in this delicate question. Lying in an area in which it is difficult to be frank without being offensive, it does not lend itself easily to discussion free enough to be profitable. But the Christian conscience, sensitive alike to inherited values and to considerations of human welfare under present conditions, must learn at least to deal honestly with it in the privacy of its own thought.

Mrs. McCormick's Trick

THE dry republicans of Illinois have been taken for a ride by their senatorial nominee, Mrs. Ruth Hanna McCormick. For the benefit of our subscribers in New Zealand and other transoceanic points it may be necessary to explain that idiom. But an Illinoisan, nurtured on a newspaper diet of gang argot, will need no interpretation. He knows that, in the jargon of the underworld, being taken for a ride means being treated to a journey the end of which is murder. Mrs. McCormick has taken the faith of the dry republicans of her state and strangled it.

When Mrs. McCormick entered the senatorial primaries last spring, she was immediately challenged as to her position on the wet and dry issue. She assured her questioners that she was a dry. She pointed out that her record as a member of congress was dry; that she had obtained the endorsement of the Anti-saloon league in previous campaigns. She denied that there was any important difference between the proved dryness of her opponent, Senator Deneen, and her own. Everywhere as she campaigned she repeated her slogan: "I am running as a dry!" In the later stages of her campaign this slogan was changed definitely to the formula, "I am a dry."

The Christian Century was not much impressed by Mrs. McCormick's slogan. It pointed out the loopholes which such a formula left an accomplished political manipulator. Even more than that, it pointed to the character of Mrs. McCormick's support as evidence that greater assurance was urgent before drys accepted her candidacy. Mrs. McCormick's most conspicuous backers were the vicious city hall gang of Chicago, and the two Chicago newspaper properties —the Tribune and the Hearst papers—which compete with each other for the distinction of being known as the wettest newspapers in America.

But the warnings uttered at that time were not heeded. Mrs. McCormick clung to her alleged dryness. The Anti-saloon league felt forced to report her to its constituents as a dry. Women who have given years to the dry cause came out in her behalf. After a campaign marked by such scandalous expenditures that a senatorial investigation is now in progress, Mrs. McCormick was nominated. The dry press of the nation hailed her nomination as a victory; the public was told that the election in Illinois this fall would present dry voters with a clear-cut issue between the dry republican nominee, Mrs. McCormick, and her wet democratic opponent, former senator James Hamilton Lewis.

This is the situation as it has been outwardly ever since the holding of the republican primaries last spring. But behind the scenes an infinite amount of manipulation has been going on. On the tide of Mrs. McCormick's great vote, the republican primaries swept back into power in the city of Chicago her allies, the discredited Big Bill Thompson machine, now led by an astute gentleman named Snow. This machine is wringing, dripping wet, as its conduct of the government of the city has shown. To hold the confidence of Snow and his followers, some accommodation seemed necessary between Mrs. McCormick's supposed dryness and the wetness of the city hall. Those who knew the senatorial candidate's pride in her aptitude for "practical" politics were sure that the quiet days of summer were being used for the cooking up of some political swindle. Now, with the formal opening of the fall campaign, the swindle appears.

The astute Mr. Snow, who must contest wet Chicago with the sopping wet democratic organization, has secured the requisite number of signatures to a petition which, under the public policy law, will place three questions on the November ballot. These will ask the voters of Illinois whether they favor the repeal of the 18th amendment, the modification of the Volstead act, and the repeal of the Illinois search and seizure law. Twice before similar questions have been placed, by petition, on the ballot. On both occasions the drys have been advised by their leaders to refrain from voting. On both occasions, accordingly, the wets have secured a majority. As such votes have only advisory status—and under the circumstances very little of that—the actual situation in Illinois has not been changed. Mr. Snow is undoubtedly counting on the same sort of uncontested victory for the wets in the coming referendum. But this time, with the help of the senatorial nominee, the wets hope to make the referendum count toward the actual legalizing of liquor.

When the republican party of Illinois held its convention at the state capital last week, the details of the whole scheme in which Mrs. McCormick is involved came to light. In the first place, the convention produced a struggle for command of the party. The antagonists were the governor of the state, a dry, and Mr. Snow, boss of the Chicago city hall gang. The governor got no support from the senatorial nominee, who seemed to have a complete understanding as to how the trick was to be worked. Mr. Snow, battling to throw the party into the wet ranks, was apparently able to take the "neutrality" of Mrs. Mc-

Cormick for granted. Mr. Snow won. Then, having won, Mr. Snow pledged the party, through its platform, to be bound by the result of the coming referendum, and Mrs. McCormick announced to the convention that she would be bound by the same referendum so far as her vote on the 18th amendment may be concerned, and on the modification of the Volstead act if the modification proposed is constitutional.

From Mrs. McCormick's point of view this probably seems a perfect political maneuver. In an attempt to hold the dry downstate constituencies in line she can ring the changes on her past alignments as a dry. At the same time she can remind her supporters in Chicago's city hall that the referendum will put her future votes safely on the wet side.

This puts squarely up to the dry citizens of Illinois the choice of their policy in regard to the referendum. The Christian Century has never agreed with the policy of the Anti-saloon league in advising drys to stay out of legal referenda. Honest adherence to the methods of democracy seems to us to involve participation in such votes, when they are legally taken. But whatever may have been the wisdom of abstention from voting in the past, there can be no wisdom in such a course this year. With the democratic party in Illinois already pledged to a full program of repeal of existing liquor legislation, and with the republicans pledged to follow the results of the coming referendum, there is nothing for the drys to do but to surprise the wets by going into the referendum and winning it. With united dry effort, that can be done. Despite Chicago, the majority vote in Illinois is dry.

But beyond winning the referendum, the drys of Illinois have an equal responsibility resting upon them to defeat the equivocal candidacy of Mrs. McCormick. They should defeat such a candidacy because of the fraudulent manner in which it has been foisted upon them. They were told they were nominating a dry; they find they nominated one who has no convictions on the subject. Such a candidacy must be defeated because, if it were to succeed, the entire state would be pushed into the wet column; the control of the republican party in the state would pass into the hands of Snow, Thompson, Crowe and their cronies of Chicago's city hall; there would be set up at Washington a new dynasty holding and using power in the same tricky ways that have been shown in this instance.

The choice that confronts the dry citizens of Illinois is a desperately serious one. Every attempt will be made to obscure it; to confuse it with the appeal to political expediency which, as in the tragic case of Frank L. Smith, has worked such havoc in the past. But the situation must be faced in clear light. Mrs. McCormick and Mr. Snow and their fellows have contrived a situation under which they expect to justify, by an appeal to democracy, a betrayal of the dry cause which, in entering the campaign, Mrs. McCormick espoused. If the scheme succeeds, then the dry forces in this state will indeed be fighting with their backs to the wall.

The Chinese Linotype

A Parable of Safed the Sage

I HAVE a friend who is an Inventor. And he inventeth Linotype Improvements. And when Turkey doth adopt a New Alphabet, the agents of the Linotype are on the ground early to show how already the Linotype hath adjusted its Keyboard to their new system; and it hath been my friend who did the adjustment.

And I said unto him, I have a sort of suspicion that thou wilt wait for a while before the Chinese are ready for thy Machine.

And he said, Not so long. Already we have made some successful experiments with the Chinese language.

And I said, I have been in a Chinese Printing Office in Shanghai, and, believe me, the compositor got his exercise. For his type-case was distributed over something like a Ten Acre lot.

And he said, Not quite so bad as that, but he certainly doth not sit down and let the type walk to him.

And I said, I and Benjamin Franklin and other men learned to set type in our youth, and it hath been to me a Useful Art; and it was no small trick to learn the case in those days; but the Chinese have a system that maketh ours even as the old typesetting was done look like a kindergarten lesson.

And he said, We are in process of Simplification; and while it still is a vast strain on the Linotype, we are confident it shall yet be done. But we must reduce the number of Characters.

And I said, That would appear to me to be a Large Contract.

And he said, They have some rather simple characters when one cometh to know what they mean. Dost thou know Hebrew?

And I said, I once knew a little and of the little that I knew I still remember a part.

And he said, What is the first Letter, and what doth it signify?

And I said, the first letter is Aleph, and it signifieth an Ox. And the second is Beth and it signifieth an House. And if thou wilt know the others, there is the One Hundred and Nineteenth Psalm.

And he said, Thou hast answered wisely, and I will forbear to ask thee questions beyond thy knowledge. But thou knowest doubtless that these forms that now are letters were once pictures, and even as they are modified for more rapid writing, they retain some resemblance of what they once were.

And I said, That also I know; and thou dost not need to be too careful of the limits of my knowledge; I know several things more.

And he said, Dost thou know what the Chinese character for the word Home doth portray?

And I said, I do not.

And he said, When the Chinese wish to write the

word Home, they make a character whose basic idea is a Roof with a Woman under it.

And I said, That is not so bad an idea.

And he said, And peradventure thou dost find a Chinese sign composed of a Roof with Two Women under it; dost thou know what that doth signify?

And I said, I am a little rusty on my Chinese; what doth it signify when there is a Roof and Two Women under it?

And he said, The character which displayeth a Roof with Two Women under it is the Chinese symbol for War.

And I meditated, and I said, The Chinese appear to be a rather intelligent people.

VERSE

Autumn Leaves

ABOUT the chilly, ragged lawns they lie
In small decaying heaps. And pausing here,
I can but mark them sadly, crushed, forlorn,
Mute emblems of the slowly dying year.

Can they be those I saw so lately swing
Green-robed and merry on the maple trees,
And later, clad in flaming, golden gowns,
Joy-riding on the sweet October breeze?

Ride high and free, such little time ago
And now they lie so low! they lie so low!

And yet why pity them? Full well they lived
Their God-appointed plan, died joyously,
And left a golden memory! Pray who
Could ask a fairer fate for them, or me?

MINNIE CASE HOPKINS.

Seminar of Three Faiths

[In St. Louis, last May, notable Catholic, Jewish and Protestant leaders conducted a religious seminar in an effort to mitigate intolerance among members of the many churches. It is not a thought originating in our century. Looking back through thousands of years, we find great prophets standing strong for unity. In about 1602 Akbar of India founded the magnificent city of Fatehpur Sikri, and gathered about him Hindu and Mohammedan and Jew and Jesuit, hoping to accomplish peaceable living and one great faith. A philosopher and religious prophet equal to any of our own day was Akbar the Great.]

UPON a heaven-touching Indian hill
There stands the ruins of a city rare
Built long ago at Akbar's royal will
That men of all known faiths might worship there.
Above the Gate of Victory's footworn sill
Is writ these words, high in the pregnant air:
"The world is but a bridge—Cross as ye will."
Saith Jesus, "But hoard ye no treasures there."

Half a millennium, half a world away,
The leaders of three ancient noble faiths
Build us a spiritual city, temper creeds,
Heal festering laws, pledge honest lives and deaths,
And here three open Gates of Victory rise
To the foreverness of placid skies.

GRACE GRANT BAKER.

In Gethsemane

DEAR Lord, how withered were the flowers
Which in Gethsemane I trod;
How trampled in those midnight hours
The Garden where I sought for God!

With selfish hands, O Christ, I came;
Held sin's foul weight to press on Thee.
Enthralled by fears and secret shame,
Thy bloody sweat I did not see.

Cold anguish clutched Thy heart divine;
I, too, was bowed with sorrow there,
But only felt what grief was mine,
Nor ever thought Thy pain to share.

These hands of mine relentless were;
(Had fashioned thine own agony);
Yet when I held them forth in prayer,
Thy hand it was that succored me!

CRAWFORD TROTTER.

Ultimate

AND each man knows a different God;
Each for himself shall see
A Shape of doom; a vengeful Judge—
A dreaded Mystery;
A blessed Hope; a Strength; a Friend
Beloved constantly.

A Shadow, brooding and malign—
Or sanctuary blest!
Nothing man knows so well as this—
The God within his breast.
The God he makes; and fears; or loves—
His soul's most precious Guest!

Yet, spent and stark, into the night
Alike men always go—
Each staring back unto a Cross
Of matchless love and woe;
And all men clutch that seamless robe—
Both God's friend and his foe!

LAURA SIMMONS.

Christianity and Self-Government in India

By E. Stanley Jones

THERE are a good many nervous Christian hearts in India and in the west over the question of what will happen to Christianity when India gets self-government. That India will get self-government is a foregone conclusion. It is as inevitable almost as the dawn. Britain has announced self-government as the goal and the nationalist is determined to have it. They are both united on the goal. The question at issue is the time. Within ten years it will probably be fully accomplished. The time may be very much shorter than that. Personally, I hope that India will choose to become a willing, equal, hence self-respecting partner within the British empire. And the sooner, the better.

Swaraj and Missions

What then is to be the position of the Christian movement when this event takes place? Many, looking at the backing in the way of government grant-in-aid to mission schools and the general security and even-handed protection of the British government in India, are very fearful lest with swaraj or self-government this will all drop away and Christian missions will suffer a severe handicap. My own personal view is that only with the coming of self-government will Christ have a fair chance before the soul of India. At the present time everything is colored by the political and racial clash between east and west. No question is raised that does not raise this question. It is the ever-recurrent undertone of all of the thinking of the east. The morning after the death of Mirabeau, a gentleman was in a restaurant in France and the waiter remarked to him, "Beautiful morning, isn't it, sir?" "Yes," replied the gentleman, "but Mirabeau is dead." The death of Mirabeau shrouded the shining sun. So in India today everything is colored by this struggle for freedom.

At the present time India does not dare to confess a need. She is making a case for swaraj, and to confess a need would give away that case. She must insist that she has everything and is self-contained, having no need of the west in anything. Blocked in her political self-expression, she turns more tenaciously to the past. Her religion is the one thing in that past. She identifies that religion with patriotism. To touch that religion in criticism is to touch the one thing to which the national patriotism clings. Hence there is a deep sensitiveness to any criticism of the past. Even among patriotic Indian Christians there is such tenderness toward India's honor that to criticize Hinduism or Islam seems to be criticizing India; hence they will not allow a westerner to do it without protest. You cannot criticize Hinduism or Islam or India unless you first start with a criticism of yourself and of your own civilization. Then only can you put your finger on weak spots.

Making Sure of the Present

Now all this means that India will not face her past until she is sure of her present. Let her once be sure of her own soul and of her political freedom and she will be free to turn upon the past in an appraisal that will not be seen through the distorted lens of political struggle. Now she glorifies everything in her past and matches all the achievements of modern civilization from Indian history. A very brilliant Indian Christian said that he believed the stories of flying beds and flying houses in ancient India. I said in amazement, "But you don't believe in that stuff, do you?" "As an Indian, I do," he calmly replied. *As an Indian* I think he did, for he could not stand the idea that India had less than the dominating west. As a free man he would have quietly smiled at these stories, or better still he would have torn them to shreds. When we were alone I said to him, "I don't think you will ever see your past straight until your national self-respect is satisfied." He thought a moment and the real man spoke when he said, "I suppose you are right."

India will be very loathe to change things as long as the foreigner stands in her midst dominant. While the foreigner is there she must explain and explain away and save many customs by torturing history and sacred texts—anything to save her face before the unsympathetic scrutiny of the foreigner. But let her once be free, hence sure of herself, she will be free to let go things that block her life and be free to take from other nations. "No nation can afford to be proselytized by its conquerors," said an Indian nationalist to me, and he spoke the truth. It means a giving up of one's national soul. At least the nationalist feels so. And it is difficult to appeal against national feeling.

Taking from the West

Members of the educated classes came over into the Christian church in fairly large numbers in the early days of Christian missions in India, but now they do not come over except in small numbers. Yet the ideas of the gospel are far more widespread in India now than in those days. The very minds and souls of men are permeated with the underlying thinking of the gospel. This is so widespread that one Hindu said to the writer: "India is being baptized with the spirit of Christ." Note that he said that she was "being baptized with *the spirit of Christ*"; he did not say she was being baptized with water. The baptism with water would mean that India would go over

to the institutionalism of the west. This she feels she cannot afford to do as long as the west dominates her. When her own soul is free and hence free to choose, then she can afford to take from the west.

Christ can now be inwardly accepted, for Christ can be separated from the west, but the church is not so easily disentangled from the west. For this reason the influence of Christ goes far beyond the borders of the church. The church has not caught up with the permeating influence of Christ and cannot catch up with it under the existing circumstances.

Those who still cling to the idea of government help, forget that government help, however indirect it may be, is an embarrassment rather than a help under these conditions. This is not true among the non-nationally conscious classes—that is, among the depressed classes. But even these classes are becoming so embued with the national feeling that it is no longer possible to draw this distinction. The national feeling is percolating through the whole of India's life so that the problem is fast becoming a single problem whether one is dealing with the high castes or with the outcastes.

Deep-Seated Symptoms

I was out in a blazing hot sun with an Indian Christian nationalist. As I saw his sweating brow, I suggested that what he needed was a sola topi, a pith sun-hat worn by Europeans in the east. He surprised me by his answer: "The day we get self-government I will have one, not before then." To take the foreigners' dress under these circumstances, however useful it might be, would mean that he would hurt his self-respect. A self-respecting man is free to take from an equal, but not from one who assumes he is superior to him. Hypersensitive? Yes, but very human and true to the way that human nature acts everywhere. India free will adopt things from the west far faster and with finer grace than she dare do now. If western merchants only had intelligence to see, they would realize that India free would be a far better customer than India under an unwilling vassalage. The boycott of foreign cloth; donkeys dressed up in foreign clothes and led through the streets; the crying of "shame" to any Indian who is dressed in foreign clothes, are deep-seated symptoms. India today is buying her own homespun cloth, though it is dearer than foreign cloth. She does it as a help to her own people, but far more as a protest against the domination of the west. Take away that domination and India will probably turn very eagerly to western ideas and clothes.

This is not a mere theory. It is actually working out in fact in the Moslem world. As long as western nations held their hands on Turkey, she held rigidly to her old ways and her old religion. But as soon as western dominance was shaken off and the soul of Turkey was free to do as it liked, there began one of the most astounding changings over from Islam to the western outlook that have taken place in history. From top to bottom, the whole of the life has been westernized. "Hitherto the roots of our life have been in the east, now they are to be in the west," said an outstanding leader in the Turkish revolution to a group of us in Angora. "We have been pointing our youth to the sitting gods of the east, now we shall point them to the standing gods of the west," he added. The point is that Turkey would have never done this had western nations been standing over her and making this or that demand on her. Free, she was free to change; bound, she was bound to keep the past.

Only the Free Are Free to Take

Do not misunderstand me. I am not preaching the gospel of westernism. It matters little to me how much of westernism is adopted. But the point is that only as these nations are freed are they free to take anything from the west, including the gospel.

If one looks through the Moslem world he can almost grade the Moslem countries in their adoption of westernism and in their throwing off of the old Islam by asking the simple question of how much western dominance is in these lands. Where western dominance is strong, there reaction is strong. The place in the near east where Islam has been most reactionary and hard-shelled is in Syria, where until recently the French have held things with a strong hand. As the people had little national self-expression, they turned tenaciously to the past. Now that Syria has been made a republic she will probably follow in some degree in the wake of Turkey. In the near east, Egypt is the Moslem country, after Turkey, that is most nearly self-governing, and it is the country that is most likely to follow the example of Turkey in throwing off the old.

Afghanistan, having her own government, began a program of westernizing that was startling. For the time being it failed, it is true, but it showed a symptom. Indian Islam would never have done, under existing conditions, what Afghanistan did, though the Indian Moslem is, on the whole, far more highly educated than the Afghan. No one can afford to lose his national self-respect in changing his national customs and ideas while a dominant power is standing over him.

Deserting the National Cause

For the Indian now to become an outward Christian seems unpatriotic. It seems a desertion of the national cause. This is especially true in view of the fact that many Christians have been denationalized in the process of becoming Christian. "Aren't you creating in the Indian Christian community another Ulster in our national life?" asked an earnest nationalist of me one day. He felt that the Indian Christian community was loyal to something outside of India and hence not quite patriotic. Let me be fair to the Indian Christian community and hasten to say that the process of denationalization has about ceased. They, too, are being permeated with the

strong national sentiment that is sweeping over the country and are coming into line with national aspirations. In fact, they are now the only small community that is taking the right attitude toward communalism. They have now repudiated it. While giving due allowance to this new attitude, nevertheless it is quite true that in the past when one became a Christian he seemed to the nationalist to be lost to the national cause. This has worked as a real hindrance to the spread of the gospel.

As I look back over these past years I find that the greatest meetings I have had in India have been in native states. Here the highest officials and even the rulers have taken real and public interest in the gospel presentation and there has been an absence of strain and clash. Sometimes I have been the guest of the state while holding evangelistic meetings. The state band has been trained to play Christian hymn tunes for the occasion! Garden parties have been arranged and officials up to the very highest have been there to welcome me in beginning an evangelistic series. They could do this, since the government was their own and I, as a westerner, did not represent a national dominance. Hence I did not represent a national clash.

Britain Can No Longer Give

I am not unmindful of Britain's great contribution to India in the past. But the situation has now come to the point where Britain can *give* very little to India. Britain can only give to India in the future as she makes it possible for India, with self-respect, to *take*. And she can take only as she is a willing partner, self-respecting and free to choose.

Nor do I overlook the fact that the period of adjustment and transition may be one of upset. The example of China in the throes of transition takes away any too rosy optimism that the millennium is just around the corner from national freedom. India may go through some very trying times indeed, and we may have to suffer with her. Nevertheless, as far as the gospel is concerned, our greatest opportunities are ahead. India free will be free to choose Christ without involving national complications.

Southern Prayers

By John Beauchamp Thompson

I HAVE before me the front page of a daily paper from Arkansas. It is dated July 29, and comes from the third or fourth largest city in the state. The bold headline, extending across the entire page, reads: "Churches Over State to Offer Prayers for Rain." The smaller captions give the following information: "Movement is started here by lay leader. Prayers will be offered Wednesday night at regular prayer meeting. Will be state-wide. Preacher will back idea to relieve suffering humanity in Arkansas."

The first paragraph of this leading news article further states that "All Arkansas church members, totaling 625,000, have been called on to join in prayer for rain at the regular weekly prayer meetings in the state Wednesday night at 8 o'clock. The movement was started by a local layman, who is supported by a number of the leading ministers and church leaders in Arkansas today." Then follows the imposing list of leading business men and southern Methodist and southern Baptist preachers who signed the proclamation. Notice was sent to all the dailies of the state, and other papers were requested to copy.

Drought and Unemployment

The city where this call originated had not had a rain of any consequence since May 29. Crops all around had parched and dried up. Unemployment had increased steadily. In this town of about 25,000 population more than 1,200 men were—and are—unemployed, according to the report of a labor leader on the staff of one of the newspapers. Crime records—especially petty theft—have been breaking all precedents. A local bank failed in July, tying up almost two million dollars, and paralyzing many business concerns. The heat in this particular section broke all records during July. The temperature often hovered around 110 and 115 in the shade, and when left in the sun many thermometers went so high that they burst. No relief came early in August.

Such, briefly, is the background of this call to statewide prayer. The formal announcement began with these words: "Everybody is invited to join the following . . . in an earnest prayer to God for necessary rain, and all who will do so are urged to begin now. All pastors, deacons, Sunday school workers and other officers of any and all churches are invited in a state-wide appeal to join in prayer to God to send the necessary rain wherever needed. . . . Let us be united on the same thing at the same time." Then follow the names of three preachers, the Y. M. C. A. secretary, and several prominent business men, including a high official in one of the banks (an old rival of the one that failed).

These facts bring to my mind not so much a reaction from these men's theory of prayer—however futile it may or may not be—as a recollection of certain significant facts about southern prayers in general. Therefore I am writing some things which I might resent if they were said casually by a Yankee after a

hurried visit to the south for the first or second or tenth time. I am writing them not to give publicity to an unusual state-wide proclamation, nor to make light of it; but because the south is increasingly before the public eye, as much for its religious life as for its industrial problems. I assume the right to make these observations because I am southern born, because I have spent most of the years of my life thus far below the Mason and Dixon line, and finally because I preached for two years in the little Arkansas city where this proclamation was issued. I know the men who wrote it, and the churches from which they come. I know their theology. I know how they pray, for I have heard them. But other facts are more important than these incidental details.

I

In the first place, this proclamation reminds us that southerners do pray. This act was not done as a publicity stunt. It was not done artificially nor with affectation. Southern prayers may often be naïve, but at least they are sincere. It is natural for southerners to pray.

That is why they are often misunderstood by their northern brethren. Indeed, it has hardly been two years since The Christian Century questioned the sincerity of the painfully dramatic prayers offered at Dallas, during the democratic national convention—petitions that Al Smith might not be nominated. The Christian Century happened to be opposed to Smith also, yet it could not refrain from casting a polite jeer at the southern pray-ers and suggesting that, when time for the election should come, the solid south would forget its prayers. Right or wrong, the southerners did not forget their prayers. And The Christian Century promptly acknowledged their consistency in a brief editorial entitled, "They voted as they prayed."

Which was deemed a most remarkable thing to do—from the northern watch-tower.

But southerners do pray—naturally, spontaneously, naively, persistently, passionately.

When we speak of southern prayers it is too easy to think of a few outstanding sensational prayers which have received undue publicity. First of all, in the north, are remembered some of the bathetic petitions offered during the Dayton evolution trial. It is easy to recall, also, the melodramatic episode at Howard college, Birmingham, last December, when a student interrupted a biology instructor's address which questioned the Old Testament stories of the ark and of Jonah. Breaking up the meeting, and reprimanding the professor, this ministerial student led his fellow students to the ministerial building, where they knelt for an hour in prayer for the professor and for Howard college.

But these instances are the unusual. Otherwise, they would not have been played up so extensively in the newspapers of the entire nation.

Pages might be written on the noble qualities of many of the prayers that one hears in the south. For southerners still hold weekly prayer meetings where laymen do most of the praying. Often they are busy men of affairs, but they take time off for the refreshment of worship, and for what they consider true and intimate communion with the Most High. It is not news for southern business men to pray, but these regular prayers do not get into the papers. It is the extraordinary type of prayer that gains the publicity.

II

But probably the most significant fact, in connection with southern prayers, is that they are often, if not always, based upon Old Testament theology. Not all southerners are fundamentalists, but the masses are. They have been taught from early childhood that the Bible is one book, practically of a single piece, and that one part is as valuable as another—because it all is literally and verbally inspired.

Yet it is not their literalism nor their dogmatism that is most lamentable. It is the prosperity philosophy of the orthodox Old Testament Jew that is the basis of too many modern southern prayers. It is a simple philosophy, and not an easy one always for the poor and unfortunate to accept. But the poor and unfortunate do not run the churches. The average Protestant church is largely supported by a number of fairly well-to-do or wealthy business men. They have made their fortunes by practicing Old Testament ethics. With pious thanksgiving they therefore hold tenaciously to Old Testament philosophy, and in so doing feel the thrill of being actual defenders of the faith!

Their system is easy to define and to explain. Prosperity indicates the blessing and favor of God. Adversity indicates his displeasure—the preachers themselves verify this. There are plenty of proof-texts in the arguments of Job's three friends and elsewhere. There are dramatic examples of the truth of this philosophy throughout the Old Testament. Therefore the southern solution to the problem of suffering is quite simple. Disasters are "judgments." God is angry. He must be placated.

The last paragraph of the state-wide proclamation, referred to above, contains this very idea. It reads as follows: "It should be remembered that an answer to this prayer will largely depend upon our sincere repentance, the forsaking of our evil ways, and our faith in the power of God." This is quite a significant statement coming from a group of shrewd business men. It contains no lack of sincerity—as far as it goes. These men have seen the crops around them fail, have seen credit begin to crumble, and have felt the influence of the drought and the near-panic in their own business affairs. They are doubtless sincere in their consciousness of "evil ways." And yet how far will such repentance go?

I remember what pride one of those local churches took in electing this particular banker—whose name follows the prayer proclamation—to the office of ruling elder. To make an influential banker an elder was a good stroke. Everyone felt so. There were

other men of affairs on the session, and it was a noble spectacle on communion Sundays to see them march to the front and sit in solemn meditation—a living testimony that God favors the prosperous.

And now, when there are twelve hundred unemployed in his tiny city, and people are approaching starvation all around, he offers a prayer for rain as his part in backing an idea "to relieve suffering humanity"!

III

Somewhere in the Old Testament, which is so earnestly revered throughout the south, there is a story about another famous prayer for divine interference in weather conditions. We are not concerned at present with the critical question of the historical details. One modern scholar says, "The details of the contest may not be historical but there can be little doubt that there was a serious one and that Elijah emerged from it victorious." Another widely recognized Bible teacher writes that the significance of the Mount Carmel story is that on that day "the deity who was *character* was vindicated as Lord against the deity who was not." Elijah may have been primitive, but at least he was interested primarily in ethics and in vindicating a God who was ethical.

Weighing my words sorrowfully for the southerners whom I love more than any other people, I must confess that I fear many of these prayerful business men are behind Elijah in ethics, as well as in theology. They are not so much interested in vindicating anything as they are in wish-fulfilment and in a continuation of prosperity. Sincerely they believe in God and his power and willingness to do anything for his favored servants. They have not paused to grapple with such problems as prayer and the reign of law. They have not thought of the moral issues involved. God may at times be capricious as in the days of Zipporah, but he can be charmed and placated, and they are seeking the "name," the "sign," the magic of divine potency.

In order to make the rain more probable these men pray for "repentance and the forsaking of their evil ways."

What if their prayer should be answered!

The sins of most of them, after all, are not overt choices of evil. They may not be excusable, but they are a more or less inevitable result of their religious background. In the July issue of the Forum, a clever journalist displayed his woeful ignorance of the modern approach to the Bible in a sweeping condemnation of the Old Testament for all or any purposes, and yet he presented one or two most significant facts. He showed, with suggestive and pertinent illustrations from the lives of great modern men of affairs, how the Old Testament philosophy of prosperity has produced our present theory of "holy riches," and how even the literalistic preachers have dropped text after text from their preaching as the wealthy men have joined their congregations. These Midas-deacons have demanded and enjoyed the popular type of preaching known as "Bruce-Bartonism," and thrill with self-assurance and personal piety when they are told story after story of Old Testament heroes, illustrating the doctrine that "As long as he sought the Lord, God made him to prosper." The author of the Forum article concludes that the ethics of the Old Testament are bad ethics and that any one who follows the Old Testament faithfully, believing, honoring and revering it, will be implicated by necessity in a low order of ethics.

If this is the fruit of the Old Testament it is the faith of the southern business man. He is not so much to blame as are his religious leaders and teachers. His sin is not always a deliberate, malicious choice of evil. Often, still, "for lack of knowledge the people perish."

IV

Southerners are going to keep on praying. They may not always pray for rain, but their prayers are going to be living, earnest prayers, and they will continue to concern the most vital problems of which they are conscious.

There is a tremendous need today in the south for the development of the Christian conscience. There is a need for a new apprehension and understanding of Christian ethics. The banker-elders and the magnate-deacons have always given liberally of mint and anise and cummin. Now someone should tell them about the weightier matters of the law.

The southern business man is still praying an Old Testament prayer. Of course, such a prayer is inadequate in too many respects to catalogue. Yet he is sincerely following the best that he knows. After spending some years in the north, and comparing the business ethics in some northern industries with which I have been connected, I am of the opinion that even the Old Testament prayer of the south is better than no prayer at all.

And I have an idea tingling through my southern veins that some of these days the southern prayers are going to be answered. Of course it will be a surprise to the southerners as much as to anyone else! But "repentance and the forsaking of their evil ways" may be granted. Southerners already have the warmth of soul, mind, and courage to serve with abandon the best that they know. And when the light of a true understanding of Christian ethics once dawns, you may expect in the south a far greater miracle than any rain that has fallen since the days of "Noah"!

Beyond

(Cinquain)

STEEL cats
Prowling the night,
Purring across the miles—
Brutes men make to tease them beyond
Skylines.

RALPH CHEYNEY.

BOOKS

Methodism and the Rise of Capitalism

THE WESLEYAN MOVEMENT IN THE INDUSTRIAL REVOLUTION. *By Wellman J. Warner. Longmans, Green & Company,* $5.00.

A STUDENT of economic history, or of the development of social and political theory, who passes lightly over this title because he happens not to be particularly interested in Methodism, will be doing himself a grave injustice. The author's main purpose, to be sure, is to describe and evaluate the part which the Wesleyan movement played among the economic and political forces which were transforming English life and thought between the Glorious Revolution of 1688 and the ascendancy of the democratic ideal in government and the capitalistic regime in industry in the nineteenth century. It was a large enough part to be worthy of consideration, quite apart from any interest that one may have in the religious significance of Methodism. But in performing this specific task, the author necessarily passes in review the other factors which were operative simultaneously, so that his work falls little short of being a history of the social and political thought of the eighteenth century.

It is notorious that Mr. Wesley was a conservative with reference to the whole movement which began in individualism and culminated in revolution. Political radicalism was as good a ground for expulsion from the Methodist societies as heresy or evil living. But he was not, as Dr. Warner shows, a mere temperamental stand-patter, much less a partisan of rank and privilege for their own sake. As between the two rival theories—that social welfare is chiefly dependent upon institutions and environment, and that it is determined principally by the character of each individual for himself—Wesley espoused the latter. Governmental authority comes down from God, not up from the people. Unregenerate and selfish individuals have neither the natural right nor the capacity to control the government, and the pooling of the ignorance, selfishness and malevolence of a million or ten million people will not produce a wise and benevolent government. The whole theory of natural rights left him cold, the very thought of democracy made him hot, and, like Hume, he perceived how baseless historically was the social contract as an explanation of the actual origin of society. On a theological basis he developed an ethic concerned with psychological processes and a code of individual morality directed toward a social end. What made his theory influential in the course of events was the fact that he not only advocated the doctrine that social welfare is dependent upon individual character, but developed a detailed and effective method of forming the kind of character that he thought requisite for social as well as individual salvation.

It was this same reliance upon inner personal qualities, rather than outer and institutional factors, that aligned the Methodist leaders on the side of the laissez faire doctrine with reference to the new economic order that came in with the industrial revolution. This was something that had to be outgrown with some difficulty. In so far as it means an identification of the interests of the movement chiefly with the prosperous bourgeoisie and the exaltation of the prudential virtues which bring cash returns in a capitalistic society, it never has been outgrown by Methodism any more than it has by the rest of Protestantism. It is of interest to recall that even Mr. Wesley sensed the issue that was to arise in this way, deploring as he did the speed with which his converts, gaining in wealth through the practice of personal virtue, lost in what he considered piety.

WINFRED ERNEST GARRISON.

A Conversion

AN INTRODUCTION TO SCIENCE. *By Arthur Thomson. (Home University Library, No. 21.) Henry Holt & Company,* $1.00.

OUT of a conservative theological seminary and into a university class room in philosophy was veritably like the passing from day into night. For a long time I had lost sense of direction because the dogmatic compass refused any longer to function amid the atmosphere of free inquiry. Then, one day, Prof. G. T. W. Patrick, prince among teachers, required us to read this book. Wittingly or unwittingly, he had handed to one lost soul a compass which since that day has never failed to function in whatever intellectual storm.

The cleavages in thought were resolved for me in these pages by the simple suggestion that the sciences describe, while philosophy (and religion) interpret; the one presents the untouched plate with all the ugly lines of reality, the what-is; the other represents the photograph touched up, fact wedded to fancy, to hope, to value, the what-may-be, the what-ought-to-be, the what-must-be, the what-will-be. Each discipline has its respective sphere; but while the one is blind without the other, the other is empty without the one. The implications of these suggestions have grown clearer with the years.

I had thought of ethics in association with religion and measured in terms of "do's" and "don'ts." I here found it embedded in the very mood of science and measurable in spiritual terms. I have since found no higher virtues. The pages, many of them, read like sermons. Periodically I turn back to them, even as to a book of devotion, for inspiration. The new compass became discerned in these words: "The seeker after truth must himself be truthful." With it gradually night merged into day—but with a more adequate perspective.

This is not a review; it is a personal testimony in appreciation.

VERGILIUS FERM.

Books in Brief

NO POPERY! *By Herbert Thurston, S. J. Longmans, Green & Co.,* $3.00.

An English Jesuit undertakes to remove some of the antipathy which Protestants feel toward the Catholic church by what he calls, in his subtitle, "Chapters on Anti-Papal Prejudice." It is not an altogether fortunate choice of terms. The assumption, flung out upon the title page, that all criticism is based on prejudice, is not conciliatory. The author disposes, quite satisfactorily, of some papal scandals that few persons with enough intelligence to read this book or any other ever believed, and of some others that the present reviewer never even heard of until he read their refutation here. Alexander VI he throws to the wolves in view of evidence against him that "leaves no loophole for escape"—unlike the "New Catholic Dictionary," which considers him "the most maligned of the popes." His defense of the character of Pius IX is convincing enough—no serious historian ever attacked it, anyway—but one wonders whether a writer who drags in the hoary

fallacy about the pope being "virtually a prisoner in the vatican" is really so free from pro-papal prejudice as he hopes his readers will be from anti-papal prejudice when they have finished his book. That untrue description of the pope's stubborn refusal, after losing his temporal sovereignty, to do what all the popes did for nearly a thousand years before they ever had it, was never anything other than an attempt to create prejudice. A chapter is devoted to proving (against Coulton) that the council of Trent did not command the extermination of heretics, because "exterminari" does not mean exterminate. One might waive the verbal point and rely upon the evidence of what was actually done. The author has rendered a commendable service in exploding some ancient and trivial scandals, but incidentally, and as it were sotto voce, he admits much. Perhaps that is why the book does not bear the official "Imprimatur—Nihil Obstat."

THE ARTIST AND THE CRITIC. *By Lynn Harold Hough. Abingdon Press,* $1.50.

Oliver Wendell Holmes, or some one gifted with a similar strain of wisdom, said that when God has hewed out an artist he uses the chips to make critics. Dr. Hough is more generous to the critics, and also more just. They are not necessarily so much smaller, but their function is different. The artist participates vicariously by imagination in the experience of others, and so enables those who read or see his work to escape from the narrow limits of their own individual lives and become sympathetic participants in a world of reality of which their own experience is but a meager part. Euripides in ancient and Ibsen in modern literature are chosen as types of the creative artist. The critic is not a participant but an observant bystander. It is his to exercise the power of insight, to appraise the values of what he sees, to remain detached and impartial. He does not act, even imaginatively; he understands. Lucian and Aristotle and certain of the moderns furnish the illustrations of the critical process. But the two functions are not so utterly disparate that they cannot be combined. In Dante, Dr. Hough finds an artist who could survey life as dispassionately as though he were not involved in it, and a critic whose insight was that of one who had identified himself with the objects of his criticism. Only a writer who is himself, in no small measure, both artist and critic could have packed so much of meaning into so small a compass and could have surveyed so wide a field without diffuseness or superficiality.

EXIT. *By Harold Bell Wright. D. Appleton & Co.,* $2.00.

Sales reports are not usually legitimate literary news, but in the case of Wright they are. The publishers say—their word is good, but they offer to prove it—that his twelve novels before this one have had a total sale of ten million copies, lacking a very few. An average of nearly 800,000 for a dozen consecutive novels. It would seem, therefore, quite superfluous to tell any person who is even moderately literate what a Harold Bell Wright novel is like. This one has the qualities that have made the others popular, the same wholesome sentiment (slightly overstrained), the same utilization of the western scenery that he knows so well, the same careful avoidance of shooting either above the intellectual level or below the moral standards of the millions, the same facility in the creation of "character parts," plus an ingenious device—the exact nature of which must not be revealed for fear of spoiling the effect for the reader—which makes possible a bloody melodrama with a thoroughly happy ending, in which even the wicked cease from troubling and the villains are at rest from their villainy.

CORRESPONDENCE

"Christianity and Nationalism"

EDITOR THE CHRISTIAN CENTURY:

SIR: Everything which William Lyon Phelps writes has point and purpose. His article in your issue of August 7 is peculiarly wholesome. It would have been worth while if only for the startling illustration of how men shudder at the thought of Abraham's sacrifice of Isaac to Jehovah and the thrill with which the modern parent sacrifices his son to the god Mars. But may I mention one point in which it seems to me he accepts some of the fallacies of the militarists? He says: "Fighting is an animal instinct. It is as fundamental in man as any other powerful instinct—hunger, lust, fame." This is true only as to struggle against cold, disease, poverty and the natural evils in environment. It is wholly untrue as regards an imagined instinct which makes men lust to destroy conscripts as innocent as themselves. "Thus," he adds, "we must not hope for speedy cessation of war; it may be centuries before the world sees the dawn of universal peace."

If Prof. Phelps confounds civil war and rebellions with international war, there may be something to say for this. But internal revolts are in another category because we have not yet evolved a safe method for outside interference and suppression. But international war can end long before possible internal outbreaks cease, and with this only are we concerned now. We have already the world political machinery for ending international war and it could be accomplished in a generation were the Christian church united on a progressive program of organization. It was organization, substituting courts for swords that ended dueling; that ended local forays between rival dukes and their retainers; that ended wars between cities; that ended wars between hundreds of German princedoms, and that has brought cessation of arms among 440,000,000 under the British flag; that has prevented any war ever occurring between one state and another state of our great republic. Adequate world-organization will end war between nations, though the babies born will have just the same inherited instincts that they had in the days of Dante, Michelangelo and Isaac Newton.

With war now found futile by the J. P. Morgan group of practical financiers, let there be no further pushing off for "centuries" the time when we shall be sure that organized bodies of men will cease the abnormal destruction of their own species, which no herds or flocks of brutes, or wild beasts like tigers ever do. When one assumes that natural human instinct, as real as hunger, may postpone for centuries the extension to international relations of the same methods that have already ended legal bloodshed within cities, states, and nations, does he not unwittingly cut the nerve of effort and discourage hope?

Brookline, Mass. LUCIA AMES MEAD.

The Case of Professor Evjen

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial comment, in The Christian Century of August 13, on the resignation of Dr. John O. Evjen from the Lutheran Hamma divinity school provokes this reply:

In the first place let me state that I am not personally acquainted with Dr. Evjen, and knew nothing of his resignation. But such is my confidence in Dr. Tulloss, president, and the board of directors of the institution in question that I see no reason to question their action. And in saying this I feel that I speak in accord with the majority of our Lutheran clergymen. Therefore, I ask you, what right have you or any other Chris-

tian organization or body outside the United Lutheran Church in America to try to make an issue of an unfortunate situation that concerns only our own household of faith? If a corporation engaged in the manufacture of toothpicks were to ask for the resignation of one of its directors, would it be ethical for another corporation engaged in the same business to circulate the news to all other manufacturers of toothpicks, bringing into question the wisdom and fairness of the action of their competitor? When I first read this editorial my immediate reaction was that you have laid yourselves open to the charge of ecclesiastical rabble rousing. And I haven't changed my mind.

You state that the "public has an interest." I deny it. The average layman is *not* interested in any theological issue until it is forced upon him by a blatant press. You can always gather a mob when a fight is imminent, but who wants to entertain a mob whose opinion no one of any mental acumen respects? Let me tell you, as one of the younger generation of Lutheran clergymen to a group of champions for Christian unity, that you are merely pushing your goal away from you so long as you continue the malicious practice of throwing stones in your neighbor's yard. You remind me a great deal of the individual who loves to place chips on boys' shoulders to make them fight. That isn't Christ's way.

Lansdowne, Md. RALPH C. ROBINSON.

Oberammergau

EDITOR THE CHRISTIAN CENTURY:

SIR:

"Two men looked out through prison bars,
One saw the mud, the other saw the stars."

I was reminded of that old couplet when I read the two stories of the Passion play in your issue of August 13. I, too, went to the Passion play, and in the interests of fairness and justice desire to commend Dr. Niebuhr's account as critical, but fair; and to protest against the caricature presented by Dr. Steiner, from the title, "The Fashion Play of 1930," through most of his article.

Anent your editorial in the issue of August 20, I would say that I cannot see any reason for such an opinion as that expressed by the Jewish Tribune.

Let me correct one or two impressions. Very little is made of the actual beating of the body of Jesus. There is no "hollow hammering as Roman soldiers nail his hands and feet to the beams." When that scene opens, Jesus has already been placed on the cross, and all that the audience sees is the cross being raised to its place. "The agonizing figure on the cross does *not* come to the audience with a force that is thunderous and titanic." The audience is not "electrified," and "when Jesus, bleeding and in pain, dies upon the cross the anger of the audience against the Jew" is *not* audible. A sorrow, too deep for tears, pervades the audience. I think there is no anger. Curiously enough, I never once thought of the Jews during the eight hours I watched the play. What I saw was not a Jew being crucified by Jews. What I saw and felt, and I think my experience was typical of the thousands who go there, is best expressed in the words of your editorial: "The repudiation of Jesus by the dominating majority in power at that time only indicates the eternal human conflict between the conserving social forces, and the changing, emerging growth in human consciousness." It is a too sensitive nature that finds hatred for a race in the Passion play. The hatred engendered is for that spirit in every race, to which we too much plead guilty, that crucifies in its own way those who interfere with privilege.

First Baptist Church, Worcester, Mass. THOMAS S. ROY.

EDITOR THE CHRISTIAN CENTURY:

SIR: Mr. Steiner shows himself typically American in his "Fashion Play of 1930," apparently one of the many he describes making the rounds of Europe. What's it all about? Bewildered he sits there, with his thoughts on that buxom lady with the dagger eyes, the stock issue of millions, "The Green Pastures," Broadway, blacks and whites, honks of cars and howls of vendors, Skeezix and Judas. Why does he not raise his eyes from that small covered center stage with its artificiality to the real Bavarian Alpine background of the huge open air stage? Judas certainly has the spotlight on him in this Judas age of ours, but does Judas win out? No! The touching scenes of the foot-washing by Jesus, with its real message of service unto others, Mary's pathetic farewell of her son, the removal of Jesus from the cross, brought a tear or two to the eyes of the "hardened" surgeon writer of this epistle. My wife witnessed one of the main plays during May and reports that all were touched by the presentation, the only adverse comments were minor ones about food, so commonly heard in Europe. On the next day two of my sons and myself attended the so-called Nachspiel.

Mr. Niebuhr wonders why the Germans were in a minority. The thirty-two main plays of the season, the only ones advertised extensively throughout the world, are attended mainly by American tourists. But the very same play is given on the day following for Germans only. Of course you will not get a ticket to the Nachspiel through Cooks, but through the courtesy of the "Kristliches Hospiz" in Munich, and a German tour service, and the ability to talk and understand German, we secured three tickets, at seven and one-half dollars per ticket. That entitled us to the post bus ride from Munich to Oberammergau and return, a first class seat at the play, and a very good dinner at the local Gasthaus. Does that sound "commercialized"?

Emmanuel Hospital, Capiz, P. I. FREDERICK W. MEYER.

EDITOR THE CHRISTIAN CENTURY:

SIR: I did not see the Passion play of 1930, but did see the play of 1922; and due to unfavorable publicity—particularly through the religious press—I went expecting to be swindled. There was no swindle. As for going away with the impulse to go out and "get the Jews," the Passion play portrayal of the crucifixion did not inspire vindictiveness within me—any more than did the gospel story of the Cross.

In truth, the Passion play gave me a better impression of Judas than I had hitherto held; for here the betrayer was not acting blindly and without reason, but in him the human weaknesses which lead to our constant betrayal of Christ were converged in such a way as to show that Judas was a man with a real temptation. That he was a member of the Jewish race was a minor incident.

Your suggestion that the Passion play scrutinize its stage effects for that which might incite hatred against the Jewish race might also be directed to the editors of the New Testament.

Cleveland, Tenn. J. EARL GILBREATH.

Law and Order in India

EDITOR THE CHRISTIAN CENTURY:

SIR: I was delighted to read your editorial of July 2 about the Bombay happenings. But I was equally surprised by Mr. C. G. Elsam's letter of July 23 protesting "mildly" against your hitting on the truth. Mr. Elsam objects to your using "whose only wrong-doing it is that they desire national freedom" and insists that the volunteers were beaten because they were disobeying "law and order."

What happened at Peshawar? For Mr. Elsam I am quoting the following from the military version, as he is apt to disbelieve the nationalists: "A fairly senior military officer told me yesterday with undisguised joy some completely new details about the story of Peshawar. 'You can take it from me,' he said, 'that the shooting went on for a very much longer time than has been stated in the newspapers. We taught the blighters a lesson which they won't forget and if we were only allowed to repeat it there would be no more trouble. Our fellows stood there shooting down the agitators and leaders who were pointed out to them by the police. It was not a case of a few volleys; it was a case of continual shooting'." (Indian Daily Mail, May 30, 1930.)

Los Angeles, Calif. MUNNAY LAL TANDON.

XUM

NEWS *of the* CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Presbyterian Church in U. S. A. Reports Membership Loss

Rev. Lewis Mudge, stated clerk of the general assembly of the Presbyterian Church in the U. S. A., announces that the total communicant membership of that church for the year ending March 31 of this year was 1,984,108, a decrease of 20,359 over the previous year. The total number of Sunday school members was 1,596,030, an increase of 717. The number of churches stood at 9,327, a decrease of 34. A total of 9,987 ministers was reported, an increase of 21. In total contributions for all purposes there was a decrease of more than three million dollars. The Presbyterian Banner comments on the report as follows: "There is nothing to do about these statistics except to make closer inspection of our work in all departments, in large churches and in small, and resolve to go forward. Let such resolution and improvement begin at home in our individual hearts and lives. 'The soul of improvement is the improvement of the soul.' A greater degree of spirituality in our hearts and lives will soon register itself in our churches, and nothing else will work any real improvement."

George H. Doran, Promoter of Religious Books, Goes to Hearst Organization

George H. Doran, who was for several years with the Fleming H. Revell company, and who later established his own book publishing firm, which was merged last year with Doubleday, Page & Company, has resigned as vice-president of the merged organization to become associated with the William Randolph Hearst organization as contact executive. He retains an interest, however, in the publishing house, the name of which will not be changed. During the years of his publication leadership, Mr. Doran was known as an outstanding promoter of religious book publication.

National Baptists Re-elect Rev. L. K. Williams Head in Violent Session

According to the Chicago Defender, Negro publication, Rev. L. K. Williams, for the past eight years president of the organization, was re-elected as head at the recent convention held in Chicago, "by the wildest semblance of an election ever held by that body." Chairs were thrown and fists were used by the factions supporting the nomination of Mr. Williams and that of the opposing candidate, Rev. J. C. Austin. Mr. Williams has for years served Olivet Baptist church, Chicago, as pastor, and Mr. Austin heads Pilgrim Baptist church, Chicago. In an address delivered by the defeated candidate at his church on the day following the election, he said that he regretted that "our convention is run with such an iron hand that many men, Christian ministers, are afraid to openly express themselves and to oppose wrongs as they see them, lest they meet with violence," but asked that all members of the church "pray for the president that he may close out a beautiful administration and that we ourselves may seek the Christian way in settling our difficulties."

Death of Miner Lee Bates, Disciples Educator

Dr. Miner Lee Bates, president of Hiram college, Disciples school located near Cleveland, O., from 1908 until last year, died at a Cleveland hospital Aug. 19, after an extended illness. Dr. Bates had recently served as pastor at Kinston, N. C.

British Table Talk

London, August 11.

Death of a Missionary Enthusiast

IN CHINA there are to be seen on its rivers or in its villages certain Chinese evangelists, moving in groups. They are known as the "Clark bands," and the training and support of them has been made possible through the generosity of Mr. Sidney Clark, whose death after a long illness took place last week. Sidney Clark was an unusually successful man of business, who brought the same insight and vigor into his service of missions which he had shown in his business. He gave most generously to the L. M. S. and to the "World Dominion" activities. But his service was not limited in giving his wealth; he traveled widely and saw mission fields for himself. He had strong convictions upon the right methods to be followed in missionary work. The fostering of an indigenous church was a passion with him, and he had also a great concern for survey, for the more scientific and economical use of missionary forces in the field. It was always an inspiration to be with him and to know how there burned within him a fire of devotion, which neither years nor the failure of health could quench.

* * *

The End of the Lambeth Conference

One of our papers published a criticism of the bishops for not holding their meetings in public. It even called their policy a hush-hush policy. The charge does not seem well-grounded. The bishops must have known that they would speak more freely and be likely to arrive at a common mind more certainly if they were behind closed doors. And they must have known also the real peril which besets all discussions of serious matters in public meetings. If a speaker ventures upon a humorous side or touches upon some topical theme, that one thing will be set in relief, and the only thing remembered by millions of readers will be that the bishop of Mauretania said that he did or did not approve of jazz or that he liked or did not like the modern youth. The bishops are to publish their considered judgments at once. Their last solemn act of worship was in Westminster abbey even as their first was in St. Paul's. The preacher at the service in Westminster was the bishop of Rhode Island. Before they dispersed the bishops thanked the archbishop of Canterbury for his invaluable services, and left with him a pastoral staff as a memento of their gratitude.

* * *

Sixty Years of Elementary Education

On Aug. 9, 1870, the first elementary education act became law. Education before that date had been voluntary, afterwards it became compulsory. Those who study the history of this country will not forget that illiteracy had its death-blow when Mr. Forster's 1870 act was passed. Few could have foretold what the new readers would demand, and it may even be claimed that even now after 60 years we only see the beginnings of the process which follows when men are taught to read. From the very beginning of popular education in England there has been a serious controversy between the established church and the free churches upon the nature of the religious instruction to be given in schools, attendance at which is enforced by the state. We have hitherto had two types of schools, "provided" and "non-provided," and this dualism is strongly resented by many who grudge the grant of state support to "non-provided" schools, that is to say in most cases Church of England schools. At one time it was the judgment of many free churchmen that the only way out was to exclude all religious instruction from schools supported by state money. But there are few who advocate this way out today. It has come home to all who care for religion that in the present age to leave religion out is quite definitely to take sides against it. The fact that it is left out at the present time would be taken as a verdict against the claims of Christianity. The whole position is difficult. No one claims that it is ideal to have two kinds of public school, no one who cares for the honor of the Christian church would allow the character of religious teaching which all must receive to be decided by the civic or national authorities; we are agreed that no church ought to teach its own distinctive dogmas at the state expense, and the solution "no religious teaching" comes near to meaning today, whatever it may have meant 60 years ago, "the teaching of no religion!" There seems no logical solution.

* * *

A Dean on Sunday Schools

Meanwhile the dean of Durham, Bishop Welldon, has aroused much criticism by his hasty and ill-informed assumption that the task hitherto done by Sunday schools must now be done by the "provided schools." He said, for example, that the golden age for Sunday schools was between 1785 and 1870. There is, it is true, a serious decline in the attendance in Sunday schools, but their golden age was certainly not over in 1870; today though owing to many reasons there is a decline in numbers, the Sunday schools still do a magnificent work, quite distinct from anything that can be done in the day schools. Bishop Welldon actually says that the act of 1870 marked

(*Continued on page* 1071)

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Death of Rev. C. J. Hawkins, of San Francisco, in Auto Accident

Rev. Chauncey J. Hawkins, minister of First Congregational church, San Francisco, was killed in an automobile accident Aug. 9. Dr. Hawkins, with his two sons, was returning from his vacation. The fatal accident occurred near Visalia, Cal.

Special Correspondence from Canada

Toronto, August 18.

ANGLICANS have been waiting eagerly and others have waited tremulously for the report of the council of bishops at Lambeth. Only meager bits of information have come through, and of these the press has played up references to the bishops' utterance on birth control but has almost ignored except for a short statement the far more important declarations on church union in India. The comments which have appeared on the control of population have been emotional rather than intellectual judgments, voicing the prejudice of the writer rather than an effort to appreciate the very painstaking consideration which must have preceded the adoption of the Lambeth statement, even a minority vote being recorded. But the press news that the South India union scheme has not only been sanctioned but urged, and that this action was taken by unanimous vote of the bishops indicates a great spiritual process behind the scenes. In spite of the warnings of some bishops that sanction of the new project might be met by separation on their part, unanimity has been achieved. In Canada the Anglican communion is deeply conscious of its unity with Canterbury and seeks to move in such matters only in conjunction with the mother church. The action of the Lambeth council may thus have great significance for the future developments of church union in the dominions.

The Lambeth Council

* * *

Canadian Presbyterians Advance

The Presbyterian general assembly this year has been marked by a slight but significant move towards better relations with the United church into which their corporate body entered in 1925. The bitterness which attended the cleavage of these sturdy adherents of the old order has been subsiding on all sides. Time after time the United church has proposed conference for the adjustment of disputes but on every occasion this has been met with positive refusal in view of the fact that the United church cannot admit that the Presbyterian church in Canada never entered the union. But this year when similar action was angrily proposed new counsels prevailed, the debate was adjourned, and at a subsequent session authority was given for the appointment of a committee for consultation but for little else. Even so, this represents a worthy and timely act.

* * *

The New Government

Less than two weeks after the general election had returned a house of commons strongly opposed to the liberal administration of the last eight years a new conservative government was actually sworn in and was at work. So rapid was the process that the new ministers were in office before the official returns had been received at Ottawa and in some cases before the final count had been made in the constituencies. This is a great change from the time when an election in Britain was extended over two weeks, the day of polling being largely dependent on the time required to carry the writs over the roads by horse transport. Then the only voice of the country which could be recognized was the vote of the house of commons; and before the recent system of highly organized and disciplined party caucus the number of votes on which a cabinet could safely depend was often not known until the house had faced a critical test vote. Mr. Gladstone set the example of accepting an unambiguous electoral result. Lord Salisbury when given a response which was capable of two interpretations faced the house and accepted defeat. Some recent Canadian elections have given a majority composed of three or four groups. But at last the conservative party has a compact majority of straight party men and the verdict was clear. All the same, there has been widespread appreciation of the sportsmanlike conduct of the ex-premier and of his colleagues in facilitating the work of the new administration.

* * *

Shall Foreign Ministers Be Changed?

Two interesting questions confront us in public affairs. In olden times there was actual danger of the crown controlling the house of commons by appointments to office. To prevent this every member of the house on being appointed to an office of pay forfeited his seat automatically and had to secure re-election. This has now become quite useless and the abolition of the custom is overdue. In the present situation the meeting of parliament is delayed until the ministers can be re-elected but most, if not all, will be returned by acclamation—another act of good grace on the part of the liberal organization. The other issue is more difficult. Mr. Vincent Massey was appointed Canadian minister at Washington and on the death of our minister at London he was transferred to the London office. The election came before he had taken up residence and now the general belief is that he will not be confirmed in the position. Some regret the policy of making such appointments political. But the appointments made by the late government were of defeated liberal candidates and in the case of Mr. Massey—a gentleman of high character, ability and culture—the case was aggravated by the fact that as president of a great manufacturing firm he supported the liberals against the general demand of manufacturers for higher tariffs. No one questions Mr. Massey's fitness for the position but in view of the great prominence now to be given to intraimperial tariffs it appears important that the London minister should be in intimate contact with the new government.

ERNEST THOMAS.

Dr. Luccock Returns from Tour of England and Scotland

Prof. Halford E. Luccock, of Yale divinity school, who has been spending the summer touring England and Scotland in company with Rev. Robert L. Tucker, sailed for America on Aug. 24. Dr. Luccock's new book, "Religion and the American Mind," was selected by the Religious Book club as its August recommendation.

Special Correspondence from Scotland

Glasgow, July 28.

WHAT the mountain fastnesses have done to the pioneers of Kentucky and Tennessee, and what the bleak isolation has done to the rugged fishermen of Labrador, the exposed condition of St. Kilda as a rocky barren outpost on the North Atlantic ocean has done to the inhabitants of that lonely island. They are Scotland's "contemporary ancestors." The island is only a speck on the map, the most outer of the Outer Hebrides. Last winter, the island was four months without a mail, and from Aug. 19 until the middle of April without any imported foodstuffs. The population has gradually dwindled, from nearly 200 in the 18th century to 37 today. Although the settlement started as a penal colony, there is no crime there now—the inhabitants are a simple, healthy, uncorrupted people, living as did our great-great grandparents. For instance, their sacraments still necessitate 15 preliminary sermons, lasting in all a week! A devoted missionary acts also as schoolmaster, while a self-sacrificing nurse, whose salary is paid by the department of health, looks after their physical well-being.

Lonely St. Kilda's

* * *

A Deserted Island

A new situation has arisen this year about this romantic island. All the inhabitants want to leave! They have petitioned his majesty's government to assist them, since it is impossible for them in their poverty to manage it themselves. The petition has been signed voluntarily even by old Finlay McQueen, who used to say that if everyone else left, he would just retire to his cottage, and let his bed be his coffin and the cottage his grave. Not a man, woman, or child wants to stay. Accordingly, the government is granting them their request. It is transporting one man to Glasgow and one to Inverness, settling the rest on land belonging to the board of agriculture in the large islands of Mull and Skye, where jobs will be found for the able-bodied men. The missionary and nurse will be freed for more arduous and less lonely occupation elsewhere. The inevitable sheep—without which Scotland would not be Scotland—will be slaughtered or transferred, and this island in which for two centuries man has defied nature will lapse into a wave-thrashed abode of wild birds.

* * *

Caring for the Defective

Another effort of the state to minister to the needs of changed times exhibits the enlarged social conscience of today. Scotland at present has no farm colonies for mental defectives. The national institution at Larbert trains mentally defective children until they are 21, but at that age they are usually discharged. Now a mansion house and grounds have been purchased near the institution, and £70,000 is being sought to establish the colony. The state may help in this effort. The state has definitely authorized the fitting up of Lennox castle and grounds as a self-contained village in the Campsie hills, where mental patients will receive treatment and at the same time be provided with suitable occupations and recreations. The ultimate patient accommodation will be 1000, with a staff of up to 300. The expenditure of the first £100,000 has been approved, and the work is being rushed as a means of giving work to some of the unemployed.

* * *

In Place of Bazaars

How shall a church in times of industrial depression raise money for *extraordinary* items of expense? A number of congregations lately have omitted the "sale of work" or "bazaar," which has for generations been the accepted method here, on the ground that it involves a few faithful souls in a mountain of extra work, that there is always the temptation to indulge the popular zest for raffles, and that the sum raised is not commensurate with the expenditure of labor and even of money involved. The substitute method, recently tried, is for the minister to announce that he will sit in his vestry at the church on such and such days for so many hours to receive freewill offerings to reduce the church debt, or to pay for the new organ, or whatever the special need may be. The people's thankfulness to escape an exhausting, nerve-racking sale has often realized as large a sum as the

(*Continued on page* 1071)

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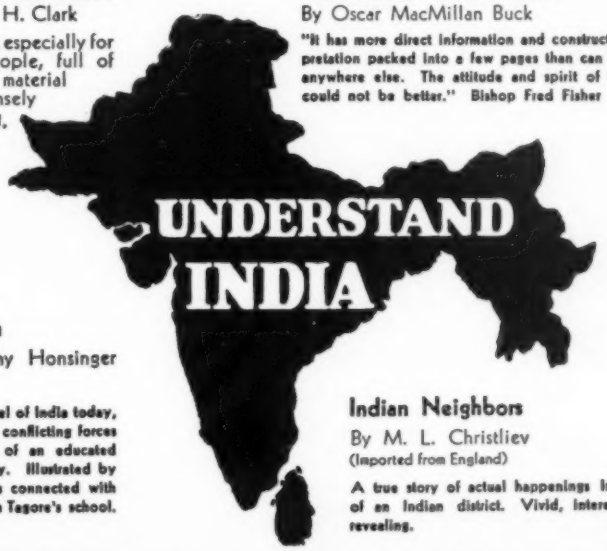

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Rev. G. C. Pidgeon Will Not Go to Montreal Church

Rev. G. C. Pidgeon, minister of Bloor Street United church, Toronto, has decided not to accept the call to the pastorate of the American Presbyterian church, Montreal, which Dr. Lynn Harold Hough leaves this autumn to become professor of preaching at Drew seminary.

Christian Endeavor Meets in Berlin

FRANCIS E. CLARK stated before his death that Germany was carrying out his ideals for Christian Endeavor better possibly than any other country. The vastness and spirituality of the 8th World's Christian Endeavor convention recently concluded in Berlin lends illumination to its founder's statement. Between 6,000 and 10,000 German Endeavorers were in daily attendance. Their spiritual eagerness was mightily in evidence. Their welcome to the 1,000 delegates from other countries was wholehearted.

Pietism still reaches deeply into the life of Germany. The land of Spener, Franke, and Zinzendorf is not without its modern mysticism. Most Americans are aware of the intense increase of the pietistic strain in recent Germany. Karl Barth and his followers are decidedly influential. Theirs is no small part in arousing German courage to face the disillusion and general distrust of religion which has followed as a backwash of the world war. This pietistic element was thrust vividly into the foreground of the world convention.

Calvin and Humanism, Again

The age-long struggle between the all-God advocates and the all-man advocates was enacted again at the convention. Do not misunderstand. There were no outright humanists there, except in continental imagination. Europe is suspicious of America. America is the most difficult country in the world to generalize about; anyone's pet ideas about her can appeal to a swarm of facts. The all too common opinion in Europe of American religion is that it is a semi-devotional system of ethics. American preachers are thought to hammer away on war, race, and industry to the disregard of the weightier matters of mysticism, prayer, and worship. This conception colored several public events at the convention. Had it not been for the gracious firmness of the American and British leaders vicious compromises would have been necessitated.

Pietism and the Social Gospel

A curious characteristic of a vast section of continental Protestantism seems to be the thought that one must choose between mystical religion and the social gospel. They assume that because America is vigorously concerned about the widow and orphan she must be only nominally concerned about the Father and the Son. The evangelistic note and social concern certainly cannot go together. Rev. V. W. Abbey, a member of the New York East conference of the Methodist Episcopal church, spoke in one of the city missions in Berlin. "We did not know you Americans believed such things," he was told afterwards. Abbey assured them that evangelism had a large place in the life of the church in America. The reply was, "Why, we supposed such services were only held in tents over there."

All of us agree that there is too little creative evangelism in America, and much of an inferior stamp, but anyone who has examined the religious life in other lands in comparison with ours must be genuinely impressed with the wholesome and positively evangelistic note of our American Protestantism.

What is the root of this misconception of American religion? One thing is the inevitable rivalry between nations which unconsciously leads them to defense mechanisms in their dealings with each other. Such a statement is dangerous when unelaborated, but it includes America; the reader can begin at home. Another element is the considerable section of American Protestantism which obviously is anti-evangelical. Still another factor is the most immediate mirror the European has of American life, the endless stream of tourists. But there is one root which goes deeper than all these, I feel. It is the type of religious thought that reigns in Europe. Protestantism on the continent is solidly conservative. Hence there is that fatal tendency found likewise in sections of America to flay the Hittite, the Amorite, and the Jebusite, while hurrying over the New Yorkite, the Munichite, and the Parisite.

Not alone in Europe are conservatives suspicious of those who labor radically for the social ideals of Jesus of Nazareth. These ideals cut across personal prejudices and national traditions. It is easier to dismiss them and return to one's prayers and testimonies. At the world's convention there was no dearth of "Lord, Lord," and "the temple of the Lord," but there were definite attempts on the part of European leaders to suppress discussion on certain social questions, and it is almost certain that attempts were made to have interpreters tone down social utterances.

Important leaders of European youth are premillenarian. On the final night a convention speaker referred to Russia and other "signs" of the end; the catastrophic coming of Christ, he intimated, was imminent. This type of theology always warps one's social attitude. It did Paul's at first; it does today. During a private discussion of the convention's attitude toward war one leading European Endeavor official firmly instructed an American leader that wars were to be expected, that according to revelation God had ordained them in the plan.

This is not the whole picture of Europe, naturally. There is sterling social vision here, though much of it is being alienated from the organized church by the conservative attitude I have mentioned. There are, however, enough men of high social idealism in organized religion here to warrant an optimistic hope. The future of Christian Endeavor lies largely in their hands.

Results

"A power is in our midst." These were the words whispered to me during the closing moments of the great convention by Bishop I. A. Gregg of the African Methodist Episcopal church in America. A power indeed was there. On Thursday night the German delegation, 7,000 strong, had arisen and sung, "Ein' feste burg ist unser Gott." The spell of it was with us still. Now on the final Sunday night President Daniel A. Poling called for the consecration of Christian Endeavor to the urgent tasks of the kingdom. It is an undying memory; those 12,000 Endeavorers rose waving and singing their pledge. In the closing moments, with national flags waving and clasped hands raised high, that glorious host of Christian young people sang, each in his own tongue, "Blest be the tie that binds our hearts in Christian love." Frenchman and German, Japanese and American, grasped hands.

At the American church in Berlin that morning Dr. Poling had been the preacher. The largest audience since the war packed the stately sanctuary of the American colony. At the close of the service a fine young man came up to Dr. Poling. He had given the American delegation no little trouble previously, for his motives in coming had not been what might be called purely religious. Now he was changed. "This convention has been doing something to me," he said. "There are some things I've got to talk over with you."

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CHRISTIAN CENTURY BOOK SERVICE

Yale University Chaplain Accepts Pastorate

Rev. Elmore M. McKee, chaplain of Yale university and minister of the Church of Christ of New Haven, has resigned from that field to accept the rectorship of Trinity church, Buffalo. Mr. McKee was the first chaplain of Yale, taking office in July, 1927.

BRITISH TABLE TALK

(*Continued from page* 1066)

the end of the golden age of Sunday schools, whereas it marked in reality the beginning of a new range of power. In 1851 there were about two and a half million scholars in Sunday schools; in 1898 three times as many, 7,456,108! But apart altogether from numbers there has been in recent years a steady progress in the educational standards of Sunday school work, and in particular a new ideal of worship has been set before the schools of the churches.

* * *

And So Forth

The imperial conference is to consider inter-imperial relations, foreign policy and defense, economic questions. The economic side of its work will present the most difficult and even controversial subjects; but in addition to such questions as tariffs the conference will consider the question of the reduction and limitation of armaments. . . . The death of Sir Henry Smith-Dorrien as the result of an automobile accident recalls the service that he rendered at Le Cateau during the early days of the war. Contrary to orders he made a stand and in the judgment of historians he did the right thing in disobeying French. . . . In the season once devoted to news of the sea-serpent or the big gooseberry it has been a godsend to hear from a lecturer on biology at Cambridge that bravery in danger is due to the flow of adrenalin from the adrenal gland into the blood. Heroes are people with enlarged adrenal glands, and adrenalin—wonderful thought!—can be made from the distillation of coal-tar. Here is a subject for discussion in the press! When we prepare for war we must not forget the coal-tar.

EDWARD SHILLITO.

CORRESPONDENCE FROM SCOTLAND

(*Continued from page* 1069)

erstwhile profit at buying and selling. Park church, Helensburgh, to quote a spring example, raised thus in three days £712, the equivalent of fourteen months' salary to their minister. The *ordinary* giving of more and more congregations of all denominations is through the envelope system.

* * *

Where Are the New Churches To Come From?

The problem of "churching the people" in the new housing areas is also an immense one. In Glasgow alone, there are now more than 130,000 people—a tenth of the city's population—living in brand new districts, some of them far from any church. The church extension committee's program calls for 30 new churches for Glasgow in the next 7 years, though only about 10 worshiping units have yet been formed. How can the money be raised to erect the buildings? People just removed from condemned slums have nothing to give, while those who live in the better class areas are finding it difficult to pay the increased rentals which they have just undertaken, in order to escape from overcrowded tenements. The money will largely have to come from elsewhere than the district served. In the case of two downtown churches destroyed by fire in the last five years, the homeless congregation has then united with some neighboring flock, and has turned the bulk of its insurance money over to the committee to erect new churches in new districts. The burning question of churchless areas may thus have a burning solution, the church being saved "so as by fire"(!), but one cannot count on Providence continuing to be so kind as to pick redundant churches. Accordingly, the Glasgow church building society, founded nearly a century ago, was resuscitated last autumn to help in financing this necessary movement. It is concentrating in the first place on securing £7000, which, with what the congregation will raise and with £7000 in grants from various funds, will erect both a church and a manse at Knightswood East.

MARCUS A. SPENCER.

BOOKS RECEIVED

Intelligent Philanthropy, edited by Ellsworth Faris, Ferris Laune and Arthur J. Todd. University of Chicago Press, $4.00.

Play Games and other Play Activities, by Albert B. Wegener. Abingdon, $2.00.

The Tide of Malvern, by Francis Griswold. Morrow, $2.50.

Christian Vocation, by Frank S. Hickman. Cokesbury, $2.00.

Investment Trusts Gone Wrong! by John T. Flynn. New Republic, $1.00.

Jesus the Son of God, by Benjamin Wisner Bacon. Holt, $1.50.

Lord's Day Worship Services, by E. W. Thornton. Standard Pub. Co., $2.50.

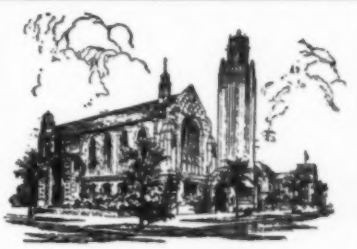
Porto Rican Neighbors, by Charles W. St. John. Friendship Press, $1.00.

Children of the Sea and Sun, by Mabel Garrett Wagner. Friendship Press, $1.00.

Bhaskar and His Friends, by Clara G. Labaree. Friendship Press, $1.00.

The Urge of the Unrational in Religion, by William Mullendore. Stratford, $1.50.

Children at the Crossroads, by Agnes E. Benedict. Commonwealth Fund.



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